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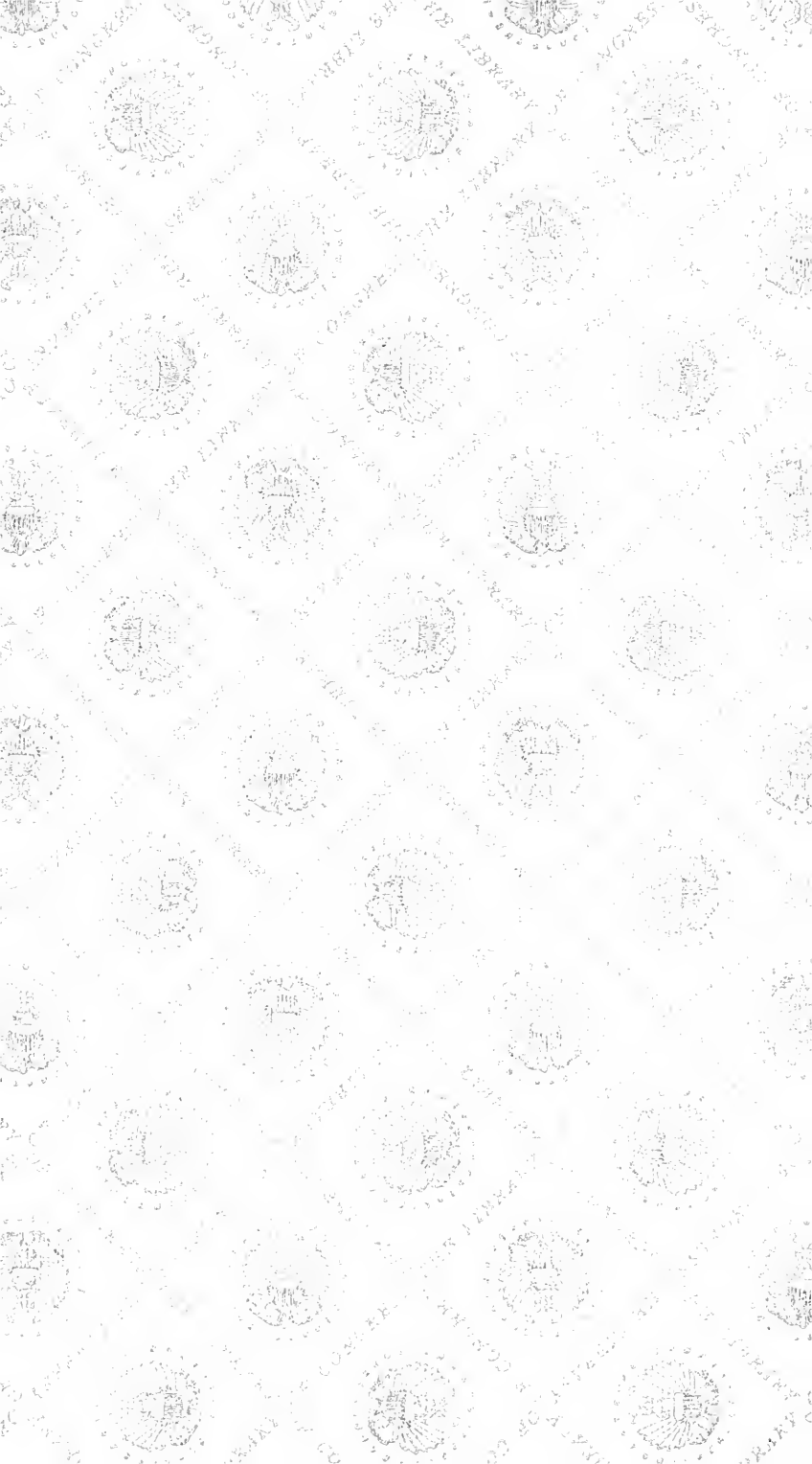
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Victory Recognized:

A

NATIONAL DISCOURSE

DELIVERED IN THE

Central Presbyterian Church,

WILMINGTON, DELAWARE,

BY THE PASTOR,

Rev. G. F. WISWELL,

ON SABBATH MORNING, JULY 12, 1863

"He that glorieth, let him glory in the Lord."

WILMINGTON:

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DISCOURSE.

He stood in the midst of the ground and defended it and slew the Philistines, and the Lord wrought a great victory. "He that glorieth let him glory in the Lord."—2d Sam. xxiii, 12. 2d Cor. x, 17.

Under a Theocratic government, it was usual to refer all great and momentous events to God. It was through Him that empires and kingdoms rose, flourished and declined. It was by Him that kings reigned and princes decreed justice. He crowned and he also uncrowned the heads of the monarch and the mighty ones.

If the hosts went forth to battle and were wreathed with the laurel of victory, it was Jehovah who wrought it, and if they were overwhelmed and vanquished, it was accounted for on the ground of His sore displeasure.

My text occurs in the historical account of the famous generals and chieftains who fought under David. The sacred historian goes over the catalogue of these illustrious names, and you will notice that, however splendid their achievements, the honor is not in a single instance given to the man; but it was the Lord who wrought by them, who is counted worthy of all praise.

Now, I know of no change in the moral government of the world whereby this order is reversed. Whether it be a Patriarchy, a Monarchy or a Theocracy, an Autocracy or a Democracy, it is the same God who reigns and controls the destinies of men. Unseen, yet mighty and triumphant is the divine hand in all the great affairs of the world. He orders the grand procession of the nations. He marshals the royal and controlling forces of the world. "Thus saith the Lord God, remove the diadem, take off the crown, exalt him that is low and abase him that is high. I will overturn, overturn, overturn it, and it shall be no more until he come whose right it is and I will give it him." What mighty and sententious utterances are these? How like the utterances of a Supreme and Almighty Being, who can do what he will with his own. The God of glory sitteth upon the circle of the world, and all its thronging inhabitants are as nothing before him. The skillful and mighty commander of Israel stood defiant in the midst of the Philistine host to defend his land from their ravages and rapine; but his arm was powerless, until Jehovah nerved it for the victorious blow! But when He put forth his powerful hand and spake the word, all the fierce and terrible forces of wickedness trembled, and "at the breath of his nostrils they hasted away."

This same God now reigns and does his will among the armies of heaven and the inhabitants of the world. To Him now as ever, all great events must be referred. To Him now, as ever, must the nations look and on his will must they wait.

The only characteristic of a nation that insures permanency and prosperity is that it honor God and look unto him for help in trial, for victory in battle. "Them that honor me I will honor and they that despise me shall be lightly esteemed." Here is the key to national rise and national ruin. In the early history of this republic, the fathers habitually respected this great underlying principle of moral government. They habitually regarded the favor of God as necessary to national existence. In these later days of our history we have risked and perilled our national life, by losing sight of these divine landmarks. Happy day is that for us, which we trust has already dawned, when God shall be honored both in defeat and victory; when to him shall be referred our cause, from him sought all our successes; when in the dark and saddened days of reverse and disaster, we shall humble ourselves under his mighty hand, and in the days of victory and exultant joy, we shall be ready, to exclaim from grateful and reverent hearts, "The Lord hath done great things for us whereof we are glad!"

I presume it is not difficult for you to see the bearing of these remarks taken in connection with my text, upon our present circumstances and the condition of our own country at this time. It is but as yesterday since we were in a state of the most intense and painful excitement at the prospect of immediate war at our very doors. The cry of invasion sounded through our streets, "Men's hearts were failing them for fear of the things" that were coming suddenly upon them. "To Arms! to Arms!" was the rallying call everywhere. The stillness of the day of God was broken, the sanctuaries were well nigh deserted. There were hurryings to and fro, and the tramp of armed men was heard, heavy and rapid, through our hitherto peaceful city, in preparation for defence and protection against the expected assault of an insolent and rebellious host. But a few miles towards the setting sun quiet villages were already being pillaged and seemingly nothing opposed the conquering armies of a haughty and cruel slave-power bent upon establishing their barbarous and brutalizing institutions over all the loyal territory of the republic, at the point of the bayonet and sword. The noble army of the government so often defeated was, we knew not where. In the midst of all this confusion, as if to make the pall still darker that was so fast settling down upon the expiring nation, the commander of that army was removed and his place supplied by a man, who, while true and brave, was yet untried and unskilled in the lead of a great body of men. At farthest but a few brief days or hours and he must meet a large army of invasion, flushed with almost unchecked successes. How could the prospect be darker? To what more hopeless straits could we be reduced? Our nation's natal day, allowed by so many joyful remembrances through more than four-score years of peace and unexampled prosperity, dawned at length upon the smoke and storm of battle—the clash and shock and deafening roar of 200,000 brave men in deadly conflict. Who could predict the result?

We could not be joyful, we could not shout victory and independence, for we knew not but every moment we should hear of dreadful and overwhelming defeat. The curtain had not yet been lifted from that scene. God held it with his own strong hand. It stretched over all the land from East to West. The wondrous events that were being enacted we must not yet behold. How very painful was that suspense? The sun of hope was almost totally eclipsed. Who of us has ever before known such a national birthday as that? Great things were done for us that day, but we knew it not! Until at last slowly the curtain was uplifted and through that storm and fire of battle the glorious word VICTORY flamed out upon the nation's sight. The invading and defiant "armies of the aliens" were discomfited and put to flight in the east, and on that very day the strongest hold of rebellion in the west surrendered to our victorious arms. The great artery of traffic, the father of waters, was unbound and once more flowed peacefully and freely by the wicked city where rebel cannon has for more than two years bid defiance to its mighty stream of commerce.

Suddenly the pall is raised from the nation's heart, and unrestrained, the joy of victory breaks forth from millions of tongues. The fountains of humanity are broken up and grateful multitudes stretch forth the hand of relief and comfort to the thousands of our brave and suffering countrymen, who stood like a massive wall against the savage assaults of rebellion, and fought these desperate battles of the Republic with such unprecedented bravery. And now the names of our heroic leaders, GRANT and MEADE and ROSECRANS, are on every tongue and a loyal people do them willing honors.

Everybody says in the same breath these were famous victories. The instincts of the people pronounce these last the greatest victories of the war, and by them the National anniversary is doubly glorious forever.

We are all, doubtless, ready to pronounce these victories which culminated on our nation's natal day great victories; and if we look more closely, we shall, I think, find abundant reasons for this judgment:

1. Because they are victories over rebellion in the self-defence of a great nation. The fundamental idea of rebellion is that of crime. From the first rebellion against the supremacy of heaven, down to the last rebellious act of man, it is evil, and only evil, and that continually. Authority—Government—is divine. Rebellion against such government and authority is human. The one is for man's safety and happiness, the other is sure to bring destruction and misery in its train. The one is sanctioned and approved of God for human welfare, the other is stamped with the curse of God as the destruction of order, safety and peace. The idea of civil government allows the possibility of rebellion and defiance to its restraints. But for all this there is no excuse nor apology in the whole range of the divine economy. To speak of justifiable rebel-

lion against legitimate government, is to reverse the entire order of nature—to subvert all the foundations of national safety—to turn order into chaos, and to mock the very names of virtue, order, harmony and law. To deny the right of any government to put down rebellion against its authority, by every means and resource in its power, is to make oneself equally guilty with those who openly justify the rebellious. To deny the right and duty of any government to overthrow rebellion and compel its subjects to respect its authority, is equivalent to denying a nation's right to live. The inherent right to maintain its supremacy is involved in the primary idea of any government. Without this it is but a name. Hence there never was, there never can be a justifiable rebellion against a legitimately constituted government while the world stands. Hence any victory of our government over rebellion against its life, is a great victory, and one over which every loyal and manly heart must rejoice.

2. The nature and ends of this rebellion justify the opinion that these are great victories. Look at the history of its inception, running back through forty years of secret plotting and scheming on the part of the leading conspirators, to destroy this government.

At the celebration of the birth-day of the second President of the United States, on the 13th of April, 1830, a leading politician of South Carolina,* gave a toast in these words: "The Union next to our liberty, the most dear. May we all remember that it can only be preserved by respecting the *rights of the States*, and distributing equally the benefits and burthens of the Union."† Here was thinly veiled the doctrine of nullification and secession, which, nursed and ripened into 30 years of vigorous life, at length brought upon this devoted nation its present sore calamities. All doubt that first existed in any minds that while these loyal States have been pursuing the arts and enterprizes of peace, the ambitious states of the disloyal South have been busily preparing for war, have long since been dispelled. What could not be accomplished by open voting and bargain, has been wrought by force, treachery and deceit, until at last the fruit fully ripe, was ready to be plucked from its prolific stem.

Look at the nature of the rebellion. As it is utterly unjustifiable, so also it is without a shadow of provocation. The more closely you examine into the facts of history, the more will you be convinced that this vile onslaught upon the Federal Government is without cause or reason. No one can be better authority on this point than the Vice President of the so-called Confederacy, who says, when pointing out the evils of secession :

"Pause, I entreat you, and consider for a moment what reasons you can give that will even satisfy yourselves in calmer moments—what reasons can you give to your fellow-sufferers in the calamity that it will bring upon us? What reasons can you give to the nations of the earth to justify it? They will be the calm and deliberate judges in the case; and to what cause or *one* overt act can you name or point, on which to rest the plea of justification?

* John C. Calhoun. † Benton's Thirty Years in the Senate—148, Vol. 1.

What right has the North assailed? What interest of the South has been invaded? What justice has been denied? and what claim founded in justice and right has been withheld? Can either of you to-day name one governmental act of wrong, deliberately and purposely done by the government of Washington, of which the South has a right to complain? I challenge the answer! * * * *

"When we of the South demanded the slave trade, or the importation of Africans for the cultivation of our lands, did they not yield the right for twenty years? When we asked a three-fifths representation in Congress for our slaves, was it not granted? When we asked and demanded the return of any fugitive from justice, or the recovery of those persons owing labor or allegiance, was it not incorporated in the Constitution, and again ratified and strengthened in the Fugitive Slave law of 1850?"

"But do you reply that in many instances they have violated this compact, and have not been faithful to their engagements? As individuals and local communities they have done so; but not by the sanction of government, for that has always been true to Southern interests. * * *

"Is it for the overthrow of the American government, established by our common ancestry, cemented and built up by their sweat and blood, and founded on the broad principles of *Right, Justice and Humanity*? And, as such, I must declare here, as I have often done before, and which has been repeated by the greatest and wisest of statesmen and patriots in this and other lands, that *it is the best and freest government—the most equal in its rights—the most just in its decisions—the most lenient in its measures, and the most inspiring in its principles to elevate the race of men, that the sun of heaven ever shone upon.*

"Now, for you to attempt to overthrow such a government as this, is the height of madness, folly and wickedness, to which I can neither lend my sanction nor my vote."

Look too, at the end proposed by this rebellion. It is nothing less than the *destruction of Republican Liberty* and free government on this vast continent. Making occasion of the legitimate election of a chief magistrate whose political principles and antecedents did not precisely tally with their own, under the false assumption of fighting for their rights, their liberties, and their homes, they sought to destroy the last vestige of liberty, make war on the rights of universal human nature, and desolate the homes of thirty millions of hitherto happy and prosperous people. None knew better than they how sweet the sound of the sacred name of *liberty* to American ears.—Hence they rang changes upon it while they were secretly using every means to strangle and assassinate her in her last asylum.

Whoso has read the utterances of Southern demagogues for the last ten years, can have no lingering doubt that their fixed and settled purpose has been to destroy a free republican government by majorities, and establish in its stead an oligarchy, wherein the controlling classes of a slave power should sway the sceptre over a subjugated and servile people.

Hear a few of the utterances of Southern Statesmen. Says a Georgia Senator,* on the floors of Congress:

"Drive the 'black Republican' out of the Temple of Liberty, or pull down its pillars and involve him in a common ruin!"*

*R. Toombs.

A South Carolina Representative* thus pronounces his deliberate judgment :

"We have the issue upon us now ; and how are we to meet it ? I tell you, fellow citizens, from the bottom of my heart, that the only mode which I think available for meeting it, is just to *tear the Constitution of the United States, trample it under foot and form a Southern Confederacy, every State of which will be a slaveholding State.* [Loud and prolonged cheers.] I believe it, as I stand in the face of my Maker ; I believe it on my responsibility to you as your honored representative, that *the only hope of the South is in the South, and that the only available means of making that hope effective is to cut asunder the bonds that tie us together, and take our separate position in the family of nations.* These are my opinions. They have always been my opinions. *I have been a disunionist from the time I could think.* * * * *

"Now, fellow citizens, I have told you very frankly and undisguisedly, that I believe *the only hope of the South is in dissolving the bonds which connect us with the Government—in separating the living body from the dead carcass.* If I was the commander of an army, *I never would post a sentinel who would not swear that slavery is right.* * * * *

"I speak on my individual responsibility : *If Fremont be elected President of the United States, I am for the people in their majesty rising above the law and leaders taking the power in their own hands, going by concert or not by concert, and laying the strong arm of Southern freemen upon the treasury and archives of the Government.*" [Applause.]

Mr. Clingman, of North Carolina, in a speech in relation to the proper cause for disunion, says : —

"In my judgment, the election of the presidential candidate of the Black Republican party will furnish that cause. * * * *

"No other *'overt act'* can so imperatively demand resistance on our part as the simple election of their candidate.

These representative declarations are quite sufficient to show the animus of this rebellion.

But this is not all. The purpose and chief end of the rebellion is to establish a government that shall extend and perpetuate human slavery. It is to establish a type of society, having for its central element, the principle that "*all men are not created equal ;*" that one class has a right to property in another, and this without any necessary reference or regard to color. That "*Slavery is the natural and normal condition of the laboring man, whether white or black.*" † In the columns of perhaps the most influential newspaper of the South, ‡ the principle is thus boldly stated :

"Until recently, the defence of slavery has labored under great difficulties, because its apologists took half-way ground. They confined the defence of slavery to mere *negro slavery* ; thereby giving up the *slavery principle*, admitting other forms of slavery to be *wrong*. The line of defence, however, is now changed. The South maintains that slavery is *right, natural and necessary*, and does not depend upon *difference of complexion*. The laws of the slave States justify the holding of *WHITE MEN in bondage.*"

* Preston S. Brooks. † Charleston Mercury. ‡ Richmond Examiner.

In the same journal we have seen, within a few weeks, this declaration of principle.

"The establishment of the Confederacy is a distinct *reaction* against the whole course of the mistaken civilization of the age. And this is the true reason why we have been left without the sympathy of the nations until we conquered that sympathy with the sharp edge of our sword. *For Liberty, Equality, Fraternity,* we have *deliberately substituted Slavery, Subordination, and Government.* Those social and political problems which rack and torture modern society we have undertaken to solve for ourselves, in our own way, and upon our own principles. That 'among equals equality is right:' among those who are *naturally unequal*, equality is chaos; *that there are slave races born to serve, master races born to govern*;—such are the fundamental principles which we inherit from the ancient world, which we lift up in the face of a perverse generation that has forgotten the wisdom of its fathers: by whose principles we live, and in their defense we have shown ourselves ready to die. Reverently we feel that our Confederacy is a *God-sent missionary to the nations, with great truths to preach.* We must speak them boldly; and whose hath ears to hear let him hear."

I speak of these opinions as showing the nature and objects of the rebellion which is now being so mercilessly waged against our national authority. It is against the progress of civil and religious liberty—against the progress of enlightened philanthropy—against the progress of civilization and intellectual refinement—against the spirit of the christian religion—advancement of social order and happiness—against all the springs and incentives to virtue and sound morality, and finally against the universal and dearest interests of mankind.* The oppressed of every land look upon it with shuddering horror, and the oppressor is gleeful at the faintest prospect of its success. Can any victory over such a rebellion be other than a great victory? Can any truly loyal heart be other than joyful in every substantial triumph of the federal armies over such a rebel host? There was a time when the fear of invasion by France thrilled the heart of all England. Then the pulpits of the land sounded the alarm, and the watchmen in Zion's towers cried out to the people to bestir themselves. And when at length this dreadful burden of fear was lifted from the popular heart, the relief was so great that no words of joy could express it. The land was filled with shouts and exultations not unlike those of the Hebrew Prophetess as she stood upon the Eastern shores of the Egyptian sea.

But how much more have we to joy, and rejoice over every signal defeat of this rebellion that never had its equal in violence and

*Hon. Lewis Summers, Judge of the General Court of Virginia, and a slaveholder, said, in a speech before the Virginia Legislature, in 1832 (see "*Richmond Whig*" Jan. 15, 1832):—

"A slave population exercises the *most pernicious influence* upon the manners, habits, and character of those among whom it exists. *Lisping infancy* learns the vocabulary of abusive epithets, and struts the *embryo tyrant* of its little domain. The consciousness of *superior destiny* takes possession of his mind at its earliest dawning, and *love of power and rule* 'grows with his growth, and strengthens with his strength.' Unless enabled to rise above the operation of those powerful causes, *he enters the world with miserable notions of self importance, and under the government of an UNBRIDLED TEMPER.*"

wickedness since the annals of our race began. Verily the Lord wrought a great victory on that day. Our children and our children's children shall declare it.

3. It is a great victory because it hastens the time when multitudes through the disloyal South shall be set free from a forced allegiance to the slave power. From the first it has been evident that in many of the seceded States the larger portion of the people were unwillingly involved in this great crime against the government of their choice. Nothing but the iron heel of a worse than Austrian despotism forced and has kept them in it. The history of this feature of the rebellion can never be written. The spirit of cruelty, vindictiveness and hate, shown towards the loyal people of the North has been unexampled. But who shall ever tell us of the unspeakable sufferings of the loyal thousands of the South whose every instinct revolted at this enormous crime against liberty and free government. I will not attempt to recount the ghastly record. Humanity and mercy shudder at it. We have been told much of the unity of the Southern people in this war of rebellion. Many have brought themselves to believe that they have acted as with one heart and one voice. But the true history of this boasted unity has been marked with blood. It has been wrought by cruelties which could only have their origin among a people where lashes, scourges and chains are not only a necessary but essential part of the social system. Enough has come to our knowledge by refugees from this fiendish tyranny, to convince us that only the faintest outline of its hideousness can ever be known.

"No words can picture the state of things that existed. All that Dante and Milton have told us of hell, falls short of what we experienced."*

Could the people of many of the seceded States have been left free to their own election, without the fear and dread of the dungeon and the sword, never, never would they have broken away from the restraints of, and put themselves in armed opposition to a government that from the beginning has done nothing but protect and bless them. But they were goaded on by desperate men who were bent upon the destruction of the Republic that they might rule upon its ruins. Now I say that every victory that tends to set these loyal and unhappy people free is a great victory.

But for victories such a state of things not only might but would overrun the entire free North. The threat that the Southern master would beat the roll-call of his slaves at the foot of Bunker Hill, would be literally executed. If some skillful and brave general at the head of as brave an army of freemen as the sun ever shone upon, had not "stood up in the midst of the land and defended it," and slain the Philistines, what else but this had we to expect? This has been the bold proclamation of the leaders of this rebellion that they would destroy the government and subjugate the free people of the Northern States to the hated institutions of the slave power.

*Loyal Tennessean.

Victory, therefore, that foils such attempts and defeats the ends of this rebellion is a great victory. Well may we rejoice over every such triumph, and give God thanks as we do this day.

This leads me to refer you to the author of these victories. While in my text it is said that the champion of Israel stood in the midst of the land and defended it, you will notice it is added "the Lord wrought a great victory," and the Apostle adds: "let him that glorieth glory in the Lord." In the midst of all our exultations over the triumph of our armies, let us not forget that in all this the hand of a merciful God is clearly to be recognized. Greater proof than ever has it given us that He has a providential government over the world. He must be but a poor Christian and a careless observer who has failed to see through all these two long years of trial and of tears, a most remarkable combination of circumstances, showing the overruling hand of God in our national affairs. Our plans have been frustrated that His might succeed. Our works have been destroyed that His works might remain. Our hopes have been temporarily disappointed that in the end we might have joy. The whole course of this rebellion has been but a continued mockery of all our human methods of reasoning. How often have we had the highest and most exhilarating prospects of splendid victory, and suddenly defeat has come upon us. We have had men in command of our armies upon whom the nation's heart had been fixed. We foolishly lauded them, we flattered them, we did everything but worship them, and yet they disappointed us, and are to-day overwhelmed with disgrace.

The most extensive and promising campaigns, that seemed only as heralds of the termination of the rebellion, have come to utter failure, and so from time to time we have been taught, sorely taught over the graves of thousands of the young and brave of the land, that it is not in man who walketh, to direct his steps; that the greatest Generals and the strongest armies do not always conquer. He who sits above, calmly watching the affairs of the nations, understands the nature of the issue, and with Him it has been to say when we should have victory and when defeat.

How many times since this fearful struggle began have we realized the fulfilment of that prophecy, "It shall be one day which shall be known to the Lord, not day nor night, but it shall come to pass that at evening time it shall be light?" When the shadows began to gather and the darkness was settling down upon the land, with almost midnight intensity, then as if by direct interposition, the hand of God opened again the gates of day.

Scarcely any days have been darker for our Country than those lately past; when rebellion, growing more insolent and defiant, was marching boldly past our doors, hoping to call to its aid the treason and traitors through the loyal States, who have been so long and persistently crying peace, and welcoming with shouts of wicked exultation every reverse of our arms. Upon such the waning hopes of rebellion have been often reassured—an element of our population

more to be feared and dreaded than open enemies—because, while with one hand they have held out the olive branch, with the other they stood ready, with the assassinating spirit of a Cataline, to strike the fair form of Liberty prostrate at the foot of the slave power. Those, I say, were dark days, when the capital of the nation was beleaguered, and our army, but recently repulsed and weakened, with a new and untried commander, was the only barrier between us and destruction. The strongholds of the rebels in the West, bidding defiance to our forces, while the tramp of their armies and the thunder of their cannon were heard in all our dwellings in the East. Ah! then we knew not how it would go with us. But even then, God was with us. He gave us a good and God-fearing man for our army, and nerved its serried ranks with almost superhuman courage. He made their “bayonets think” and their right arms strong to strike for liberty and free government. He gave them a will to contend with more than human devotion, not for us alone, but for all mankind.—He made the strongholds of our enemies weak, and the meridian sun of our nation’s birth-day shone down on our victorious armies, both East and West, and upon the most staggering and mortal blow that has yet been given to the red-handed treason and rebellion. Surely it was Jehovah who wrought a great victory on that day.

Fitting indeed was it that the Chief Magistrate of the nation should proclaim it thus, and call upon all the people to remember and reverence the God of battles for righteousness, freedom and humanity. Seemly and appropriate indeed the Christian modesty and principle that found expression in the congratulatory order of the commanding General to his decimated but victorious army. In these things we may properly take fresh courage and hope.

Do we glory in all this? Yea we will glory! But “he that glorieth let him glory in the Lord.” Those who war for conquest, empire and power, can never claim the accompanying favor of a God of justice and equity. But those who war in defence of the great principles of truth, justice and the dearest rights of our common nature may be assured of the smiles of divine approval.

War can only be justified when waged in defence of a just cause. It was upon this principle that our revolutionary struggle was justifiable. It was in view of this principle, that the immortal chief-tain of that day could ask the divine blessing upon his feeble though faithful army and give thanks to his God, and our God for victory over the proud hosts of the world’s mightiest empire. And if he could thus refer to God for help in gaining our national independence and founding the infant Republic, well may we do the same in our struggle to maintain and perpetuate them against the dark and unhallowed schemes of far worse internal foes.

Ours is a contest so vast in its proportions, so far-reaching in its results upon our race, so sweeping in its range, that the mind fails to grasp it in all its stupendous parts.

But of this let us be daily assured, that if ever a great people

were engaged in war for a just and sacred cause, we are that people. If ever any people could claim the favor of heaven and consistently pray for divine help, we can thus do. If ever in human history a contest was being waged upon which the approbation of the lovers of justice and truth, in heaven and on earth rested, this is such a contest. Reluctantly enough did we enter upon it, faintly seeing the dreadful calamities that must follow and the dark and narrow straits through which we must pass. But we solemnly believed that between war in self-defence and utter national ruin, there was left us no room for doubt or hesitation. Two years and a half of war has not only failed to change but has confirmed that opinion in every loyal mind.

There is no retracing our steps. To give up this contest now, is to acknowledge ourselves wrong from the beginning, to court the divine displeasure and incur the pity and scorn of posterity through all future time. The end is not yet—do not let us so flatter ourselves. The time is not yet come when a just God sees that peace will be national safety. But he proclaims to us as to his people of old, the time of the end, saying, “If my people which are called by my name shall humble themselves and pray and seek my face, and turn from their wicked ways, then will I hear from heaven and will forgive their sin and will heal their land.” Our troubles will remain while their causes remain. And I believe that, *towering above all the rest of these is the heaven-accursed institution of slavery.* And let me add, what I believe you all are ready to assent to, I do not believe we shall ever see the end of this dreadful business, while a vestige of it remains to blight the fair land in which we dwell.

What shall I say of the thousands of our brethren and kindred fallen, over whose mangled and helpless bodies God has marched our armies thus far to victory? And of other thousands who will wear the scars of many a sanguinary battle to their graves! A great price is this to pay for our dear Country. But they deemed it not too great, to purchase a heritage which many of them shall never enjoy!

“The honored dead, the honored dead!

On every hill they lie,

On every field of strife made red,

By bloody victory,—

The bugle’s wild and warlike blast,

Shall muster them no more;

An army now might thunder past,

And they heed not its roar,

The starry flag ’neath which they fought

In many a bloody day—

From their cold graves shall rouse them not

For they have passed away.

The land is holy where they fought

And holy where they fell,

For by their blood that land is bought,

The land they loved so well,

Then g’ory to that valiant band,

The honored saviors of the land.”

Let us believe that the blood of our loyal countrymen has not been shed in vain. Let us still refer our cause to God and study to approve ourselves to him, and while with Christian fidelity to the great principles of civil and religious liberty, committed to us in trust, for generations yet unborn, we go forward, let us hope that, out from these fires of trial, He will yet bring us, a purified, grateful and obedient people.

At the conclusion of the Discourse, the congregation united in singing the Christian Battle Hymn :

Stand up for Jesus.

Stand up ! stand up for Jesus !
 Ye soldiers of the cross ;
 Lift high his royal banner,
 It must not suffer loss ;
 "Ye that are men, now serve him,"
 Against unnumbered foes ;
 Your courage rise with danger,
 And strength to strength oppose.

Stand up ! stand up for Jesus !
 Stand in his strength alone ;
 The arm of flesh will fail you—
 Ye dare not trust your own ;
 Put on the gospel armor,
 And watching unto prayer,
 Where duty calls, or danger,
 Be never wanting there !

Stand up ! stand up for Jesus !
 The strife will not be long ;
 This day the noise of battle,
 The next the victor's song ;
 To him that overcometh,
 A crown of life shall be ;
 He with the King of glory
 Shall reign eternally !

